

PRESBYTERIAN THEOLOGICAL SEMINARY.

BY HARRY A. RHODES.

It is rather singular that the number of students in the theological seminary is exactly the same as last year—137. The classes beginning with the first year number 35, 33, 21, 20, and 28 in the graduating class. A few more will come later for post-graduate work. Since the beginning of the seminary in 1901 up until the present year there has been a steady increase in the number of students. If the number does not increase for a few years there will be no anxiety. The present number is probably as many as the church can support and quite as many as the several Presbyterian missions can well take care of at present.

The seminary is still in its formulative stages. It is totally unequipped as to endowment as yet inadequately equipped as to buildings, and has but few permanent instructors. Because of a generous gift from an American donor there is a good sized main building in which are six class rooms by making three class rooms out of the chapel room. Moreover the same donor has provided for two good dormitories. It is to be hoped that each Presbyterian mission may soon be able to provide dormitory room for its students, and that the \$15,000 (gold) endowment asked for by the Presbyterian Mission (North) as well as endowment to the other missions in proportion to their needs may be forthcoming. Two smaller requests for things very much needed are 1,500 (gold) each for a heating plant, and for well and grading. In comparison to similar institutions at home these requests must seem extremely modest. If so, the Board of Trustees hopes they will be granted the more quickly, until they are granted the seminary ground and buildings must remain in an incomplete condition.

Rarely if ever has a seminary been maintained with so little help given to its students. When the buildings are finished it is proposed to provide the students with rooms. Farther than this the students provide from private funds. In some cases individual missionaries help theological students, but there is no systematic aid given either by the Mission or the Korean Presbytery. Most of them are poor men with families to support but by strict economy they can save enough during the nine months while they are in the employ of the Korean church as *chosos* (local preachers), to pay their expenses during the three months while in the seminary, and this rigid training is good preparation for their future ministry. As elsewhere the Korean theological students do not look forward to large salaries. Few of the fifteen men already graduated, some of them serving 1,000 to 2,000 parishioners, get as much as 12.50 (gold) per month.

The seminary year is divided into two periods of six weeks each, the first term extends from March 15 till May 1st and the second term from May 1st to June 15th. During each term there is almost an entirely different set of instructors. This is not ideal; it is a make shift but the best that can be done under the present pressure of work which makes large demands upon each worker in each station.

This year the first term instructors are Dr. Moffett, Mr. Swallen and Mr. Clark of the Presbyterian Church, North; Mr. McCutchen of the Presbyterian Church, South, Mr. Engel of the Australian and Mr. Foote of the Canadian Presbyterian Church. The last named received a message the other day of his daughter's serious illness so he had to leave immediately on that long journey of 550 *li* across the country to Wonsan. This shows how quickly the personnel of the faculty may change. On May 1st this list of instructors is to be replaced by Drs. Underwood and Gale and Mr. Sharp of the Presbyterian Church, North, Mr. Bell and Mr. Bull of the Presbyterian Church, South, Mr. Swallen remaining throughout the entire session.

The following is the course of study. It is still tentative as each year's experience reveals the necessity of certain minor changes as will be seen the two terms are often interchanged:

FIRST YEAR.

FIRST TERM.	Time.	Instructor.	SECOND TERM.	Time.	Instructor.
New Testament Exegesis			Old Testament Exegesis		
—Synoptic Gospels ...	6 wks.	Gale.	—Genesis ...	6 wks.	Sharp.
Shorter Catechism ...	6 wks.	Moffett.	Theology-Evidences of Christianity and Theology Proper ...	6 wks.	Bell.
Old Testament History and Biblical Geography of Old Testament	6 wks.	Swallen.	Homiletics ...	4 wks.	Clark.
Homiletics Exercises in Chapel ...	—	—	Old Testament History...	2 wks.	Swallen.

SECOND YEAR.

FIRST TERM	Time.	Instructor.	SECOND TERM.	Time.	Instructor.
Old Testament Exegesis			New Testament Exegesis		
—Exodu. ...	4 wks.	Bull.	—Acts ...	4 wks.	—
Theology Anthropology..	6 wks.	McCutchen	Old Testament Readings —(Outlines of Number, Deuteronomy, Joshua and Judges, New Test. Galatians to Thess. ...	2 wks.	—
Homiletics ...	4 wks.	Clark.	History—Apostolic ante-micean to 325 A.D. ...	6 wks.	Swallen.
Psychology ...	2 wks.	Sharp.	Ethics ...	4 wks.	Engle.
Biblical Geography of New Testament...	2 wks.	Bull.	Reading and Conference on Confession of Faith.	2 wks.	Swallen.

THIRD YEAR.

FIRST TERM.	Time.	Instructor.	SECOND TERM.	Time.	Instructor.
New Testament Exegesis			Old Testament Exegesis		
1st. Corinthians ...	4 wks.	Bell.	—Isaiah ...	6 wks.	Moffett.
Ephesians ...	2 wks.	—	Homiletics ...	5 wks.	Underwood.
Theology—Soteriology ..	6 wks.	Bell.	Theology — Soteriology (Concluded) Church Government and Sacraments ...	4 wks.	Moffett.
History—Micean Post-Micean and Medieval 325 A.D.—1073 A.D.	6 wks.	Foote.	Old and New Testament Readings — Outlines Ruth to Esther, 2nd Corinthians, Timothy to Hebrews ...	2 wks.	—

FOURTH YEAR.

FIRST TERM.			SECOND TERM.		
	Time.	Instructor.		Time.	Instructor.
New Testament Exegesis			New Testament Exegesis		
—Gospel according to John	4 wks.	Engle.	—Romans	4 wks.	McCutchen.
Old Testament Exegesis			Old Testament Exegesis		
—Selected Psalms ...	3 wks.	Engle.	—Jeremiah	4 wks.	Bull.
Theology—Eschatology..	4 wks.	Gale.	Theology—Pneumatology	2 wks.	Gale.
History—Pre-Reformation 1073—	4 wks.	Foote.	Pastoral Theology...	2 wks.	Bull.
Church Discipline and Directory of Worship..	3 wks.	Underwood.	History—Reformation to 1648	4 wks.	Foote.
			Readings—Outlines of Job to Song of Solomon, Jeremiah and Ezekiel, James and Jude...	2 wks.	—

FIFTH YEAR.

FIRST TERM.			SECOND TERM.		
	Time.	Instructor.		Time.	Instructor.
Old Testament Exegesis			New Testament Exegesis		
—Daniel	4 wks.	—	—Hebrews with comparative study of Leviticus	6 wks.	—
Theological—Office and Work of the Holy Spirit	6 wks.	Underwood.	Pastoral Theology...	4 wks.	Swallen.
History—Post-Reformation	5 wks.	—	Pedagogy	2 wks.	Engle.
Readings—Outlines of Hosea to Malachai ...	2 wks.	—	History of Modern Missions	2 wks.	Bell.

In addition all grades are taught music. Also during the months out of school each grade has a provided course of reading upon which examinations are given. The course includes Dubose's Fundamental "Evidences of Christianity" and his "Village Sermons," Williamson's "Life of Christ," Sheffield's Theology, Hays's "Introductory Ethic" and "Apostolic Age," Lives of Knox and Luther, Moody's Sermons, etc., etc. Each student is expected to read the entire Bible. This accounts for the numerous "Readings" and "Outlines" marked in the course.

The course is elementary in some respects but it had to be adapted to the situation that confronts us. Things vitally important have been taken up first. The Korean pastor is well versed in his Bible. He knows nothing about Greek and Hebrew yet and may never know. Since most of the students' time (9 months in each year) is spent out on the "firing line" among the churches, he must be carefully instructed in the Bible and as to the practical problems that confront him. His field of investigation is limited to a few books in his own native script and to a greater number in Chinese which most of the students can read, otherwise he is dependent upon his contact with the missionary for his theological instruction and upon his constant study of the Word.

It is not hard to entertain a just feeling of pride over what has been accomplished in the way of getting a trained ministry for the Presbyterian church in Korea. The seminary course is only one stage in the process. These 137 men have all been tested before coming to the seminary. Their entrance requirements are not only scholastic but spiritual and practical. They have been leaders of the church for years and students in numerous Bible classes. They have been admitted to the seminary largely because

they have demonstrated their ability to do a pastor's work.. Fortunately the Korean church is not compelled to wait until men finish the seminary course before it has leaders, and moreover when these students go back to the church as pastors they will find their hands upheld by experienced and capable leaders. This is ideal. The gap between the ministry and laity is almost un-noticeable. The ordained man will have certain ordination rights and his seminary course ought to make him a more capable instructor, but in other respects his work will be the same as it was before he entered the seminary.

It is not strange that the Korean church should produce such a prolific and able ministry in so short a time. It is the natural fruit of a zealous church, whatever causes may be given for a declining ministry in any church, the chief cause is within the church itself. A luke warm church cannot produce a large and active ministry. A commercial age cannot well produce spiritual leaders. Even in Korea we have examples of good church leaders spoiled by getting the money making habit. The Korean church is raising up a splendid native ministry because the Korean church is vitally interested in affairs pertaining to Christ's Kingdom. An overdose of so-called western learning, and western civilization will give grave cause for alarm. May Korea continue to be just enough of a Hermit Nation to save her at this point.

COURSES OF STUDY AND RULES OF ADMISSION OF THE PYENG YANG PRESBYT. WOMEN'S BIBLE INSTITUTE.

MISS MARGARET BEST.

TERM 2½ MONTHS APRIL 1ST TO JUNE 15TH.

FIRST YEAR.		SECOND YEAR.	
MAJORS.	Hours per week.	MAJORS.	Hours per week.
Luke	5	John... ..	4
Acts... ..	5	Corinth. I. II.	4
N. T. Geog. in connection with Luke and Acts	2	Exodus	4
		O. T. Geog. with Exodus	1
MINORS.		MINORS.	
Arithmetic (Multiplication, Addition and Subtraction)	3	Writing	2
Writing	2	Arithmetic (Multiplication, Short Division)	2
Total hours per week	<u>17</u>	Total hours per week	<u>17</u>
THIRD YEAR.		FOURTH YEAR.	
MAJORS.		MAJORS.	
Life of Christ... ..	5	Romans, Galatians, Jude	4
Hebrews with references to Leviticus John I. II. III.	5	Isaiah	4
O. T. Hist.	2	O. T. Hist.	2
O. T. Geog. with O. T. Hist.	1	Bible Doctrine (God, Jesus, Holy Spirit)	3

THE PLACE OF THE NATIVE CHURCH IN THE WORK OF EVANGELIZATION

By Rev. S.A. Moffett, D.D.

[*A Paper read at the World Missionary Conference*]

Edinburgh, Scotland

June 17, 1910

Samuel A. Moffett

I take it that in the discussion of this subject by a Missionary what is wanted is not an academic discussion of the subject in the abstract, but the presentation of concrete illustrations from the mission field of facts which exemplify what is, or should be, the place of the native Church in the evangelization of its people. Coming from Korea where the Church has resolutely set itself to accomplish the evangelization of its 12,000,000 people, and where we are today witnessing a remarkable evangelistic movement which is effecting hundreds of thousands, and where the Lord has manifestly poured forth His Spirit in mighty power, I am sure I cannot better develop this theme than by portraying to you what the Church in Korea is doing. So aggressive and so successful is the Korean Church in its work of Evangelization, that in the opinion of Dr. Mott and other careful observers, Korea bids fair to become the first of the now non-Christian nations to be an evangelized land. We do not expect Korea to become a great military or commercial nation like our neighbors, Japan or China; but may it not become a Christian people, a spiritual power, perhaps the great spiritual power of the far East, profoundly effecting in a spiritual way the great nations of China, Japan and even Russia? It is not impossible for God who made of little Judea, subjugated, humiliated, yea, carried into captivity by the great commercial and military nations, Assyria, Babylon and Rome, the great spiritual power of the world, and at the time of her greatest humiliation sent through Judea the Messiah, Christ our Lord, who there established his Church and from thence sent the gospel unto the very peoples to whom Judea had been subjected – God who delights to choose the weak things of the world to confound the things which are mighty, and the base things of the world and the things which are despised to bring to nought the things that are – it is not impossible, I say, for God to bring through little, despised, subjugated, humiliated Korea a rich spiritual blessing to all the far East and to manifest His might by making Korea not a political power among the nations but a spiritual power.

The first two days in the Conference in the Assembly Hall emphasized above all other facts this one, namely: that the complete evangelization of any land will be effected only by the native Church with its own pastors, evangelists and Christian workers and teachers who proclaim the Gospel, and not by the foreign Missionary. Today in Korea probably more than in any other mission field, unless it be Uganda, will you find a Church which through its own labours and by means of its own pastors and evangelists, supported by the Korean Church, and by its own voluntary workers is pressing rapidly on to the evangelization of the whole country.

Protestant Missionaries have been in Korea but twenty-five years. Before that, a Scotchman representing the National Bible Society of Scotland was the first to distribute Chinese scriptures to Koreans. This was in 1865 and '66, but in the latter year he was cut to pieces and burned on the bank of the Tatong [river] near Pyeng Yang. Later on, Scottish missionaries in Manchuria sowed gospel seed among Koreans living in Manchuria and along the Yalu river, baptizing a number of converts; but not until twenty-five years ago was a mission established in Korea, when American missionaries settled in Seoul.

At the end of two years' work, there were nine communicants, at the end of ten years not yet 400 communicants, but into those few men God poured forth His Spirit and then in His Providence shook the whole nation by means of the Japan-China War of 1894, from the close of which till the present time there has been a steadily increasing evangelistic movement; so that within the last fifteen years the Church has become a great host of more than 60,000 baptized members, more than 40,000 catechumens and a Christian constituency of some 250,000 gathered very, very largely by the voluntary efforts of the Koreans themselves, who have been bringing to the missionaries for instruction and training such multitudes of converts that our greatest problem is how to care for the many who, awakened to a consciousness of sin and of salvation through Christ, are ready to accept Him and to be taught His will as revealed in His Word.

Twenty years ago when I first visited Pyeng Yang there was not a Christian in the City or Province. Today there are nine churches, fifty churches within fifteen miles of the city, 300 churches within that one Province, where fully four-fifths of the population are now within three miles of a Christian church. Seoul now has fifteen churches, Sōngdo [Kaesong] has four, one county in the North has forty-two, and one in the South twenty-four, and in all Korea today there are over 2,500 churches or congregations, hundreds of villages being largely Christian; while Christianity is the greatest factor in the life of such towns as Pyeng Yang, where one-fifth of the population attend church, and Syen Chun where one third of the people are Christians. Truly we have witnessed a wonderful transformation in an incredibly short time.

In order to show how this has been accomplished, I propose to mention a few things which characterize the Korean Church and to show the place which this church occupies in the evangelization of the country.

First of all – it is a Bible loving and a Bible studying church, receiving the Scriptures as the Word of God and resting in simple faith upon His promise of salvation from sin through His Son Jesus Christ. I do not hesitate to state my conviction that what has been the chief factor in the transformation of the spiritual life of the Koreans and what has placed the Korean Church in its proper place in evangelization has been the great system of Bible Training Classes. The Bible is of course the greatest factor in evangelization in all countries, but it has certainly occupied a rather unique position in the work in Korea, and the Korean Church derives its power, its spirituality, its great faith in prayer, and its liberality from the fact that the whole church has been, as it were, saturated with a knowledge of the Word of God. These Bible study and training classes constitute the most important factor in educating, training, and developing the whole church as an evangelizing body. In these classes the whole church, all its membership, young and old, literate and illiterate, is given systematic education and training. Some of the classes are central ones held in the mission station designed for the whole field at that station, taught in the main by the missionaries. Some are local for a smaller district or for a single congregation, taught in part by missionaries, but almost entirely by Koreans. Some are for men, some are for women. The central classes have grown from the first class of but seven men to classes of 500 in Seoul, 800 in Taiku, 1000 each in Chai Ryung and Pyeng Yang, and to even 1,300 in Syen Chun, while for women, classes in Sōngdo [Kaesung], Fusan, Taiku, Kongju, Pyeng Yang and Syen Chun have numbered from 150 to 700, some of the women walking even 200 miles in order to attend them. Classes for men and for women are arranged for, so far as possible in every one of

the more than 2,500 churches or groups in the country. The attendance ranges from 5 to 500 in these country classes, for which a large force of the better instructed men and women is detailed to the work as teachers. The Bible is the text-book. Such classes become regular power houses generating spiritual electricity which goes through the whole church. One station reports 262 such classes with 13,967 enrolled; while throughout the land the total will be more than 2,000 classes with an attendance of over 100,000 men and women. One mission alone reports over 70,000 in attendance. Who can estimate the influence of these classes? Here it is that the Church has obtained its great spiritual power and appreciation of spiritual truth so that it becomes a witnessing church and a church which values the spiritual blessings of Christianity far above the material. The great fundamental spiritual truths of God's love, Salvation from sin through Jesus Christ, the Comfort of the Holy Spirit, the Hope of the Resurrection and of Eternal Life have gripped these people, and filled them with joy and gladness and a hope which has transformed life and character; and they do not propose to give them up whatever may be the persecutions or humiliations or material losses to which they may be subjected; and from these classes they go forth with a message to others, and carry that message with them along the roads and into their homes in the mountain valleys.

It was in these classes that there developed the remarkable form of Christian activity known as a subscription of days of preaching, according to which the Christians spend the determined number of days in going from village to village and from house to house telling the story of the gospel. It originated with the Koreans themselves simultaneously in two country classes, and then spread all through the country until tens, and now literally hundreds of thousands of days of preaching are being subscribed. When it first started some five years ago, one class of 35 men subscribed 900 days, another class 2,200, and it has grown till this year the reports come in that one church subscribed 840 days, a class of 150 in Kōngju gave 6,428 days, an audience in the Central Church of Pyeng Yang subscribed 22,150 days, and from January 1st to April 1st, in but three months of this year, there had already been subscribed 78,066 entire days of evangelistic work and probably not half the reports were in.

It is customary in certain sections to set aside a certain 15 days in the winter for a concerted movement of the churches in preaching to the unevangelized sections or villages. On one circuit 45 men went out for 10 days to an unevangelized region forming new groups of believers where previously the gospel had not taken hold. Now with such a movement it is clear that while the missionaries have set the example in earnest evangelistic zeal and unwearied itineration, and have sought to develop that spirit in the Christians, yet under the Spirit of God, to the Korean Church itself is due the credit for the great bulk of the evangelistic work and for the great ingathering of souls in Korea.

It was in one of these classes also that the idea of a missionary society had its origin, and today the Korean Church supports its own missionaries laboring among the 100,000 in the island of Quelpart [Cheju-do], the 500,000 Koreans in Siberia, and the Koreans in Manchuria, while it is now planned by the students in the Union College in Pyeng Yang to send student volunteers to labour in Chientao and among the Chinese. It is a personal joy to me that one of the men who stoned me in Pyeng Yang in the early days, was one of the first men ordained and is the first missionary of the Korean Church.

It was from these classes also that there came the remarkable revival of 1907 which has stirred the hearts of Christians wherever its story has been told. In connection with the city Bible Class in Pyeng Yang there had been for three years a systematic house to house visitation with evangelistic services, the churches being crowded each night with eager listeners. Each night witnessed numbers of those who decided for Christ. In 1905 over 1,000 gave in their names, and on one Sabbath 247 catechumens were publicly received. In 1908 the same scenes were repeated with more than 1,000 converts; in 1907 the spirit of prayer came upon the missionaries, and then during the evening evangelistic services of the winter training class there came the public manifestations of the Spirit's presence. Men realized the terrible consequences of sin, the suffering of the sinless Christ, His love in dying for them, and they agonized, some of them, almost unto death. Relief came when they realized their complete forgiveness. The City church, then the schools, then the country groups, college and academy students returning from their vacation - all passed through these experiences. Then in the Bible Institutes and Theological School, and from there into other stations and through the Church of the whole country the movement spread, the hearts of men being moved to confession of sin, to new consecration, a new power, and a new joy, influencing tens of thousands of unbelievers. It went from Korea into Manchuria., and parts of China, through Mr. Goforth who visited Korea at this time and carried back his testimony to God's work in Korea. We stand aside and thank God for this moving upon the Korean Church, and placing it in the forefront in the work of Evangelization, for this is His work through the native Church. The work still goes on, and this last winter one church in Seoul reported 643 new believers, one in Pyeng Yang enrolled 700 new names and the City saw in one month more than 2,000 take their stand for Jesus Christ. Practically all of these were led to Christ by personal individual work on the part of the Koreans.

From these classes this year they are going forth to place a copy of the gospel of Mark in every house in Korea so far as they can accomplish it. When I left a month ago, 700,000 copies had been printed and sold; one class in Taigu had bought 16,432; one Church in Seoul sold 15,000 copies distributed by but sixty people. A missionary in a country class was surprised to receive an ox load of gospels sent by his wife, but was more surprised when the class in a few moments subscribed for 26,427 of them more than were sent; another class bought 26,000 and another 33,000. Some men bought ten, some 100, some even 1000 and gave them to be distributed by those who had subscribed the days of preaching. Truly 1,000,000 copies of the gospel will be distributed in Korea this year, and I have no doubt that a million people will be immeasurably influenced by the gospel. The Korean Church shows that the native Church is able to carry the gospel message to its own people and that is the place which it should occupy in the evangelization of the land.

Secondly. The place of the Korean Church in evangelization is shown in the fact that it is a self-supporting Church; and I maintain that no Church will ever accomplish the evangelization of its own people until it is established upon a self-supporting basis, and that the sooner and more completely it can be thus established, the sooner and more completely will it accomplish that evangelization.

The Korean Church has developed as a self-supporting Church, and the Koreans have shown marked liberality and strength of Christian conviction and character in the way in which

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they have met the financial burdens placed upon them. They have built their own church buildings and primary school buildings. Out of 840 church buildings in the work of one mission alone, not more than twenty are known to have received any foreign funds for their erection, a few of the very large buildings having received aid to the extent of not more than one-third of the cost. Of 589 primary school buildings, practically all have been provided from Korean funds. Of the 1052 native workers of one mission on salary, 94 per cent are supported by the Koreans. It has not been easy to secure nor to maintain this policy of self-support, and the temptations to depart from it have been many and frequent, but its great value has been appreciated more and more by missionary and Korean. Now, none rejoice in it more than the Koreans themselves, who realize what an element it has been in the development of individual character and the strength of the Church. They themselves enforce it in their own missionary work in Quelpart and Siberia. The Bible Societies now testify to the value to their work of this policy of self-support. Scriptures and tracts are sold, not given away.

The Korean Church this year has contributed for all purposes exclusive of hospital receipts the sum of \$131,000. The stories of self-sacrifice and liberality which might be told in connection with this phase of the work would fill a volume.

Women have given their wedding rings, their hair, their ornaments; families have sold their rice and bought millet to eat in order to give the difference to the Lord's work; hundreds give a tenth, many as much as one-third of their income.

It is the place of the Native Church in Evangelization to bear its burden to the full extent of its ability.

Thirdly. The Church leaders when selected and trained should be given the responsibility of leadership and government just as soon as they are able to bear it, and should be in the forefront as its pastors and evangelists. In Korea by close association with the itinerating missionary and by years of instruction in Bible training classes the workers have received equipment for service. Practically all pastors and evangelists have first been trained as officers in local churches, then tried as assistants, and then given more important work. Leading the Churches, studying and teaching in classes, conducting Church and prayer meeting services, preaching voluntarily in villages, doing personal work, receiving instruction in special classes for Church officers, and bearing heavy responsibility, these evangelists by a process of selection have come to be a body of well-instructed, consecrated, efficient, helpful, reliable men upon whom is resting the burden of the work. From these evangelists, after special theological training, we have ordained twenty-five to the ministry, and 250 more are under instruction in the two theological schools.

I should like to give you the history of such men as Rev. Hän Sük Chin and Rev. Kim Chäng Sik, two men who in 1894 were beaten, put in the stocks and threatened with execution unless they cursed God, men who stood firm and were led out to be executed. Given one more chance to recant or be beheaded, they refused to deny Christ, expecting the next instant to be executed. To their surprise they were released, but they had offered their lives. No wonder such men have been used of God in the founding of Churches. To my knowledge Mr. Han has been

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instrumental in establishing fourteen churches, one of them with a congregation of 400, over which he became pastor upon his ordination three years ago; and Mr. Kim has been doing a similar good work in another section. I wish I could tell you the history of Rev. Keel Sūn Chū, the most eloquent orator in the Korean Church, and the greatest spiritual power, who sways his audience of 1,500 people in the Central Church of Pyeng Yang, as he moves upon them with his telling sermons on the great truths of God's Word. He was a mighty factor in the great revival. Before he heard the gospel he spent months of several years on the mountain side seeking for the truth, one year [he spent] three months on a lonely spot eating as little as possible, and speaking scarcely at all, burning his legs with sulphur sticks, or pouring cold water over his bare shoulders, or rubbing his eyes with ice, to keep awake hunting for the truth. He heard the gospel story, was led through an agony of prayer to realize his sin and Christ as his Saviour, and has been a spiritual power ever since. One of the happiest days of my life was in October, 1907, when Mr. Keel, who for years had been assistant to Mr. [Graham] Lee and myself, the pastors, was himself installed as pastor of the Central Church, and we stepped back into the position of his assistants. I believe with a deep conviction that just as soon as men are ready for ordination to the ministry, they should be placed according to their gifts in the positions of leadership and responsibility in the evangelization of their people. The larger the number of men worthy of such positions and the sooner they can be trained for such positions, the greater is the success of the missionary work.

Finally, one paragraph – I have been asked time and again by word and by letter, "What is the secret of the success of the evangelistic work in Korea?" I do not know that anyone can answer that question further than to say that according to His own wise plans and purposes God has been pleased to pour forth His Spirit upon the Korean people, and to call out a Church of great spiritual power and evangelistic zeal in which to manifest His grace and His power, to the accomplishment of what as yet is not fully revealed; but I should like to have the message from the Korean Church impress upon our hearts the fact that the one great God-given means for the evangelization of a people is His own Word and that the acceptance of His Word has brought God's blessing upon the Korean people.

The one great commanding feature of the work in Korea has been the position, the supreme position, the perhaps almost unexampled position, given to instruction in the Scriptures as the very Word of God and the power of God unto salvation to everyone that believeth.

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L. H. Underwood

Seoul, Korea, June 20, 1910.

To the
Members of the Presbyterian Mission in Korea.

Dear fellow workers,

This report embraces the work of 9 months from Oct. 1909 to June 20th, 1910. During this time I have taught 5 Bible classes each week at Mohakwan, Chahakol, inside the S. Gate, and Yung Tong Po (10 miles outside the city), and in the church Sabbath morning. Owing to country trips, the annual general class, one illness, and my absences in Chai Ryung and Pyeng Yang, these classes have been repeatedly interrupted, as I could secure no one to take my place, yet in spite of this there has been quite a marked increase in the attendance; the average of all would be somewhere in the neighborhood of 100 under instruction, sometimes running a good deal over that. The Yung Tong Po class is made up of women from three small villages, and there were often 35 or 40 in attendance, the Mohakwan class ran up to 49, while the Chahakol class made up more largely than any, of new comers, fluctuated, running down when I was absent, and coming up after I had been there two or three times consecutively. The Gospels of John and Luke were taught.

In January I went with Dr. Underwood on his country circuit, teaching a few Bible lessons whenever we stopped long enough, and holding a short class at Sam Wee three miles distant from Hang Ju, while the men's class was in session in the latter village. Later I went down again to Sam Wee for a Saturday and Sunday, and gave the women and girls several hours study, as much

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as they could absorb in so short a time. I believe this is not the best way to teach country women, but the trip was more than worth while for the knowledge I thus gained of actual conditions in our circuit as they exist to-day. Much of the territory is new to us, and none of it had been seen by us for nearly four years, since last visited, before illness forced us to leave the country. This knowledge was absolutely necessary in planning for their needs, the tremendous extent of which, no words could have conveyed any adequate idea.

We found wonderful growth everywhere, open doors everywhere, scarcely a village in the whole route without at least one Christian family, so that it seemed wicked not to take up a nomadic existence, and spend the rest of our lives caring for this scattered flock. Among the sweetest and most earnest women were some of those handed over to us by Mr. Deming of the M. E. Mission. We found, among the women who were nominal believers, often because some near relative was a Christian, fearful ignorance of the essential truths, and ignorance in fact, of everything a woman ought to know; many were dull, apathetic, listless and dirty. Famine and hardship, with little to hope for, had accomplished all this, and they had not as yet come into the real vital relation to Christ which should have uplifted them. Such a state of things among our adherents, is a shame to our church at home, to us on the field, and to the native church. Perhaps our district was worse than most, we had been away so long, and the groups have had only occasional hurried visits from different missionaries. It seems to the writer a great shortcoming on the part of ^{the station} ~~such~~, that not once during the whole three years of our absence, had those

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poor hungry lambs received the blessed sacraments, some had not even seen a missionary during the whole period, yet they had grown 30, 50 and 100 per cent.

As a result of these two brief country trips, my conscience gave me no peace, until a plan had been arranged for some local graded country classes, to be held systematically, for at least one week at a time during the coming year, and we shall, at least in our circuits, discourage holding any for less than a week, either by foreigners or native teachers. We called for volunteer workers among the women of the S. Gate, and Sai Moon An city churches, and following the Pyeng Yang plan, Mrs. Pieters and I gave these women a short/^{series} of lessons in Mark and Acts. These were mimeographed so that each teacher might have a copy, and we sent the few who could go, when the course was finished, into the country, with directions to teach the lessons from the papers, just as they themselves had been taught, dividing the women, so that the new believers, and those who could not read, should be taught the catechism and Eunmun, and ^{the} higher class Mark and Acts, an hour's lesson each, each day, for a week. Some time was to be spent in going from house to house among unbelievers with tracts, with which we had liberally provided them.

Dr. Gale's church also kindly lent us one of their most efficient women, and these workers taught seven classes, returning full of delight and enthusiasm, reporting large attendance, deep interest, a few new believers in each place as a result of their efforts, and that they were received kindly, and heard with interest by the heathen. Miss Taylor kindly held a class with

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another of these volunteers at Moon San To, and reported a wide open door. ^{The churches visited of course paid the board of their teachers.} Thus encouraged our Woman's Committee decided to hold a normal class of all the voluntary and paid women workers in the early fall, and to add to our curriculum a few simple lessons in practical hygiene, care of the home and family, and church etiquette. In our circuit I also sent out the first set of the Chai Ryung Home Study Course, in John, to the most advanced of the women, one here and there, and also sent a copy each, of Mrs. Noble's booklet for mothers, ^{and} Dr. Sharrocks' tract of simple medical instruction, to each church with directions to the leaders to urge the women to read them, and buy copies for themselves. We also sent copies of the little primer teaching Eunun down to the churches.

I have prepared several tracts during the winter, mostly mere arrangements of texts on salvation, sin, judgment and the love of God, over 100000 of which have been printed and distributed in our own circuit in the country and city, by Christians and leaders. In distributing these, I have found people everywhere willing and even ^{glad} to receive them.

In March I taught Ephesians to one of the divisions of the annual women's class in Seoul, and had the privilege also of assisting for nearly two weeks in the country class in Chai Ryung, teaching the first part of ~~the~~ Acts to one division, and Colossians to another.

^{ful} I ~~it~~ was delighted to meet the ardent earnest women of both these classes, and a joy to teach those who show such intelligent interest, a joy unequalled as far as I know by any other work on earth. Some of the Whang Hai, ~~at Chai Ryung~~ women were old

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friends of 10 or 15 years ago, who were under our care when they first believed, whom it was an especial privilege to meet again.

After our return to Seoul, with the consent of the Station, I employed two Bible women one as a Bible colporteur under the B. & F. B. S., and one with private funds. For many years I have tried to get on with voluntary workers alone, or with at most one employed by the natives, but the work had become so extensive, and as a result of my country trip, I felt the need so extreme and pressing, that this step seemed absolutely necessary. I still hope that ere long, our churches will pay the salaries of these women. They are both earnest Christians of long standing, long engaged in Christian work. One I expect to use ^{chiefly} in the city, and one most of the time in the country, as soon as she has had a little more training in systematic teaching.

The women of Sai Moon An, have been very faithful in house to house visiting this winter, often going two and two, and ably seconding Miss Wambold, who conducted one or two thorough visiting campaigns. They have brought in a good many women, from 5 ^{or} to 6, to 10, 15, or 20, each Sunday for months, and they ^{had} watched over and ^{ing} cared for them beautifully.

Quite a number of the women came regularly to the general teacher's meeting taught by Mr. Underwood Saturday evenings, at our house, all winter, and they taught classes on the Sabbath, setting a most desirable example to some S. S. teachers of whom I have heard, by absolutely refusing to teach on Sunday if they had been unable to be present at the teachers meeting.

Although I did not visit in the homes, I tried to do considerable entertaining, and had about 150 *men from the*

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men's country class at one time, 40 school boys at another, the country ~~men~~^{women} at the winter class, and ~~three~~^{two} other large parties of from 30 to 60 women at different times, as well as several small dinner and supper companies of Korean friends. We served light refreshments to the crowds, had pianola, gramophone, and typewriter in requisition, played a few Korean charades, selecting such as would carry a Christian lesson, ~~we~~^{and} of course always had several rousing hymns, a solo or two, ~~and ended~~^{with} prayer. Light refreshments cost very little either of money or trouble, and even not considering their generosity in entertaining us, it seems to bring us into a little warmer closer touch, to show them a little hospitality, and we thoroughly enjoy it.

A great deal of my time has been absorbed by the "Field", for the editing of the paper, is but a small part of the work entailed. In order to get material, I am obliged to keep up a brisk correspondence with the various stations of all the missions, on one hand, and on the other hand with the publishers in Japan, the business manager in Yun Tong, and often with subscribers and friends of the paper, in America; but I believe it is more than worth while,

and want to express my thanks to the readers, most of whom have been such kind critics, and have certainly encouraged and helped me. I also wish to thank our business manager Mr. Reiner for his kind and efficient cooperation, and friends in America who have gratuitously spent time and effort in securing long lists of subscribers. One of the friends has most kindly stood by us financially, so that there is no longer agonizing anxiety, if a page or two more to the usual quota ~~was~~^{is} added. To one and all, I wish to speak

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the thanks which really are beyond expression, and above all would I return thanks to the Master who has permitted me still to serve, tho so lamely and poorly yet another year.

Respectfully submitted,

Lillis Horton Underwood,

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Annual Report of L. S. Welton for Year Ending June 30, 1910.

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Last year at this time we were in southern California at beautiful Monterey by the sea, busy getting ready for our return to the work laid down for a year of furlough.

We sailed from San Francisco July 22 and after a most pleasant voyage arrived at our destination, Seoul, Aug. 14. Resting a few days in the hospitable home of Mr. and Mrs. Greenfield we went on to Pyeng Yang to attend the Annual Meetings. The various station reports were most encouraging and the 25th Anniversary exercises were especially impressive as the different aspects of the work for the past 25 years were brought rapidly before us. All we could do was to exclaim in the language of the old Prophets, "The Lord hath wrought a great victory."

Dr. BPO
Korea
1910

Early in Sept. found us settled in our old home in Seoul ready for the work of opening the new station at Wonju, to which we had been looking forward with so much eagerness, talking about and planning for it since the time we lost all our groups in the division of territory with the Southern Methodists. Confident that the lightning never struck twice in the same place. Our confidence however was misplaced, for all the Wonju territory was turned over to the Northern Methodists and our much talked over plans were all demolished. We were not without a place long though, for the wonderful work in North Ayung Sang Province was calling loudly for more workers so instead of going to Wonju we were sent to Andong, a place about 100 miles south-east of Wonju and 70 miles north of Taiku.

The last week in Sept. was given to a special work in Fusan station which work however was suddenly cut short by a telegram from home announcing the serious illness of our little Barbara. But God restored her speedily so that the 7th of Oct. found me on the way to the Andong field. I went by rail to Taiku and from there overland on pony to Andong in company with Mr. Sawtell who was appointed with me to open the new station.

We were four days including a Sunday on the road with opportunities to talk much about the needs of our new district, so that almost all phases of our future work were discussed and planned. Little did we think then that Mr. Sawtell, who seemed so full of life, zeal and enthusiasm, so richly endowed by nature and experience for hard pioneer work, was on his last trip to the field where he fully expected to spend a long life of joyful service. In less than two weeks, but such weeks few have ever known, he was taken with the dread typhoid fever from which after an illness of 27 days his spirit was released to be with Him who conquered death and the grave. His last words to the bereaved young wife and baby girl, "Don't worry," were exemplified in his own life, and are the same in sentiment that the Master used to His disciples when about to leave them, "Have faith in God."

Those last weeks of service were given to groups where there were two, four, six, and even nine hundred meeting and where no missionary had yet visited. He was busy from daylight to way into the night trying to make the most of his unprecedented opportunities, not realizing that his physical strength was being taxed to the utmost so the one night when he slept in a cold room in order that the Koreans might have the warm one, his resistance was so reduced that the everpresent typhoid germs were able to get the victory. His last words to me before going home to see the doctor, not knowing then the nature of his disease were, "Welton, we have a grand work before us." May his mantle fall on some one who will come to us to take up the work he would have done so gladly.

On this trip I visited 23 groups ranging in attendance from 5 to 200. Most of them were new, some had not been visited before by a foreigner. More than 1500 were in regular attendance; only four of this number had been baptized. 50 more adults were baptized, and 27 added to the catechumen class. The large majority being new believers, instruction was what was most needed. Most of the attendants seemed earnest, and were desirous of being taught. The majority of the people in the district were very poor; some few were well off living in large tile buildings, having a great retinue of servants including slaves, a plurality of wives, and concubines.

One of the new groups had a church building with Brussels carpet on the floor of the platform, and a large upholstered chair for the minister. It would seat 200 people and had on several occasions been filled though they had a regular attendance of about 50, most of these coming from two families.

Another group had the poorest little novel-two rooms seven by seven made of thick mud walls, little low doors, small and narrow windows. It looked more like a dungeon than a church yet one felt that in the hearts of every one of the scores of attendants was there for true service.

The latter part of November and all of December were given to

A. G. Werbo

Much time was spent on house plans and our problem of getting material and workmen into the new station. As well as attending committees, station and various church meetings. Three evenings were given to presenting views with the stories given to us by some of the friends at home. The Koreans are very fond of pictures and the scenes of the life of Christ make the gospel seem more real to them. Dec. 7. Charles Pomeroy, the latest addition to our family, arrived and has held a very important place ever since.

Jan. 4 found us on the way to Andong in company with Dr. Fletcher and other brothers, the new recruits for the station. We looked over the place carefully and decided on ground suitable for a station site. This decision was also sustained some days later upon the arrival of Mr. Bruen, the other official member of the committee.

House No. 1 was also bought at that time to be used as temporary quarters. Three days of the week including Sunday were given to nearby groups and the remaining four to sarang work and site buying. By Feb. 7 we had the site bought and money paid over and a man agreed to get the deed all made out by the time I should return from Seoul. When I returned a fortnight later however he repudiated his agreement and brought the money back saying he would have nothing more to do with the business. From that time to this we have been able to get no further.

The first of April we began work on the temporary quarters (house no. 1) still following our former plan of visiting a nearby group every week's end. Building was very difficult. The workmen were crude, and material was very hard to get, but by doing the best we could under the circumstances we have a place where we think we can be fairly comfortable till our new house is built. I did not return to Seoul till the 21st of May and was there less than a week before we were all, bag and baggage, on our way back to our new home. We enjoyed the hospitality of Taiku station for a few days, then came up here, arriving June 7.

To move our family, household goods and four months' supplies over such roads as we still have in this part of the country was no small task. Our first party consisted of 17 horses and a dozen men to look after them. After them came 47 men carrying loads either too heavy or too bulky for the horses. A horse must have two pieces to swing on either side of the packsaddle, so two men can carry more than one horse. Then the family party consisting of 10 chair bearers, 5 men carrying our travel outfit, and the donkey which I was able to ride most of the way. We created no little comment as we passed through the country, not only on account of the size of the party, but also because we were the first white family ever seen in these parts. The children especially attracted great attention.

Our temporary quarters not being ready, we had to camp for a month in a Korean house I had bought to be fitted up for another temporary quarters later. I also bought a third house to be fitted up in like manner later, so that we trust we can manage to exist until our new houses are built.

During the year about \$250.00 worth of school supplies, tracts and testaments (over 100 each of the two latter) have been sold and have been selling for the last five months at the rate of about 60 yen a month.

The local group which began its first meetings last August with an attendance of five men and two women has an attendance now of 75. It has been a steady growth, new ones coming in almost every week.

The work of the whole field is in a very promising condition but our workers are too few to cope with the situation. We trust that this Annual Meeting may be able to make a shift in workers that will somehow help in solving the problem before us.